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THE

CHRISTIAN SCIENCE MOVEMENT

BY

CAROL NORTON, C. S. D.

REPRINTED FROM THE NEW YORK SUN.

REVISED AND ENLARGED.

APPENDIX.

WORDS OF MATTHEW ARNOLD, THE WELL-KNOWN AUTHOR AND CRITIC OF ENGLAND, ON MORAL FAULT AND DISEASE.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,
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THE CHRISTIAN SCIENCE MOVEMENT.

NEVER in the history of Christian Science has the movement been so much talked about as it is to-day. Those who understand it least discuss it most, for the Christian Scientists themselves are workers, not talkers. The movement has become marked not only in its home, America, but all over the world. When asked to give a review of the work and character of the Founder, the Reverend Mary Baker Eddy, and to tell something of the scientific and medical basis of the movement, and of its religious work, a representative Christian Scientist wrote the following statement.

DISCOVERER AND FOUNDER.

To write of the great influence of Christian Science upon the world of religious thought, and the revolution it is steadily effecting in medical practice, scientific thought, literature, business methods, and in social conditions, of necessity demands that the character, individuality, and leadership of its Discoverer and Founder be impartially reviewed as a fitting preface to the presentation of the practical operation of the system. While such a review can give but an imperfect outline of the interesting character and great work of Mary Baker Eddy, it will serve in a degree to acquaint thought with a unique and wholly original and consecrated career lived for the uplifting of humanity, the alleviation of human suffering in all its forms, and the restoration of the simple and practically demonstrable religion of the Teacher of Palestine.

Mrs. Eddy is a Purist in the larger meaning of the word. She stands foremost among religious Teachers and reformers

for purity of spiritual ethics, language, and works. Simplicity of thought and teaching and the logic of Truth are her weapons of peace.

Mrs. Eddy as a Teacher.

Terse and powerful phraseology characterizes the arguments and illustrations that she presents to confirm her deductions; and perhaps her strongest point as a Philosopher, Reformer, and religious Teacher is the strong, elegant, and simple language with which she clothes the profound truths of Christianity in all its varied and practical applications, from the healing of a cancer and the reformation of a hardened criminal, up to the interpretation of St. John's gospel or the practical application of Jesus' teachings in the Sermon on the Mount to our present civilization.

If "brevity is the soul of wit," it certainly should characterize the statement of spiritual Truth. All great truths are simple. The teachings of Jesus are universal, everlasting, and constitute a philosophy of life; yet considering them as one continued Discourse it would take less than two hours to read all he taught as recorded in the Gospels.

Key to the Faith.

Christian Science applies to all phases of human existence, yet the entire system is taught with irrefutable logic, spiritual beauty, and Scriptural truthfulness in less than fourteen hundred pages in the published works of Mrs. Eddy. Of these works, "Science and Health with Key to the Scriptures," is the recognized text-book of the body, and is now in its one hundred and sixtieth edition of a thousand copies each.

Mrs. Eddy is of Puritan ancestry and Scottish descent, among her ancestors being Sir John Macneill, a Scottish

knight; General John Macneil of Lundy's Lane fame, General Henry Knox of revolutionary times, and Captain John Lovewell, active in Indian troubles.

Her teachings breathe the soul-reviving Gospel of freedom in all that that term means, freedom from dogma, literalism, elaborate organization, ceremony, and cold, barren intellectualism, which, like an untimely frost, has followed the reaction against mysticism in religion, and has frozen in many natures the sweet naturalness of spiritual thinking. Mrs. Eddy is a great lover and supporter of our popular institutions. She is a Liberal in the deepest sense, teaching the liberalism of Christianity as a religion of Love, universal, practical, scientific, but she is never other than the true Evangelical, for she proclaims to this age the vital truth that genuine Evangelical Christianity means, through divinely natural, and spiritually demonstrable methods, the restoration of the religion that heals the sick as well as the sinner, reveals all true Science as divine, and establishes its own claims to catholicity and genuineness.

The age is rapidly discerning the magnitude of the work of Christian Science, its value to the present and future welfare of the race, and millions now send forth their thanks for their deliverance through its operation from dread diseases, pain, error, hopelessness, and spiritual darkness. Its teachings reveal the promise of, and the highway to, a new and higher order of society, literature, government, sociology; and the coming of a new man and a new woman of diviner nature and grander achievement than any that the world has yet seen. The watchword of the career of the Founder of Christian Science is unselfish service to the race, purity, honesty in all things, and impersonality. Brotherhood and union constitute the keynote of her system, and individual perfection for man and woman as God's image and likeness

its goal, yea, the revelation of the Kingdom of Heaven within.

Scientific Confirmations.

For many years after the founding of Christian Science, religious and scientific critics persistently opposed its scientific and philosophical basis, viz., its teaching that "All is Mind, there is no matter." The dual theory of two elementary forces, mind and matter, in life or nature, had been so long believed that a system that absolutely denied what to the general mind was an axiomatic truth was at once stamped as unscientific, absurd, and undemonstrable. Again, the rapid development and elaboration of the theory of evolution and its almost world-wide acceptance, seemed to many to be a positive confirmation of the theory of dualism in nature; hence evolution has been accepted by a large part of the scientific world as the true theory of the creation of the universe and man. But as progress is the law of Life, and as there are no permanent stopping places along the highway of Truth's eternal unfolding, it is but natural that the ultimate statement of true, spiritual, and natural evolution should be announced almost simultaneously with the first public deductions of the world's greatest evolutionists. In 1866 Mrs. Eddy first gave to the world the keynote of the philosophy of Christian Science in the statement: "All Causation is Mind and every effect a mental phenomenon."

Causation in matter or material atoms, Mind emanating from organism and spirituality from materiality, Christian Science deems an impossibility. Its teachings affirm that "all atomic action is Mind," and the imperfect decaying forms and evidences of material life that we see about us in so-called nature are solely the evidences of personal sense or mortal mind's vision, and that above this vision here, now

exists to the spiritually illumined thought the spiritual or eternal original of the visible universe and man. Universal Mind manifests itself in infinite form, color, symmetry, order, individuality, and glory. Evolution has classified and with scientific accuracy traced, the gradations of life in form and identity from very low types up to very high ones. Christian Science admits that the Infinite Mind manifests itself throughout time and eternity in an infinite creation, and that ideas as things are ever revealed in an ascending order, but it never leaves its scientific platform, which states that life ever evolves life, and ever affirms that decaying forms, sin, sickness, and death are not the manifestations of the One Good, the Perfect First Cause, which we call God.

Important Concessions.

The growth of the Christian Science idea of matter's unreal nature, or its mental character, and the idea of Mind as the only actuality is shown by the conclusions of many of the leading Natural Scientists of this country and Europe. Says Professor James T. Bixby, Ph. D., "We can mentally think away everything that is an object of sensation. If eye and ear are too coarse to discern the finer manifestations of matter, why should Spirit be obliged to certify itself to them or be dismissed as non-existent? Everything visible we know is transient, if there be anything permanent it must be in the invisible sphere."

Professor Wilhelm Oswald of the University of Leipsic, Germany, writes thus of matter: "Matter is a thing of thought which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomenon."

Grant Allen, the well-known author, in the course of an

article on the late Professor Tyndall, thus speaks of matter: "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe as known to us consists wholly of Mind, and that matter is a doubtful and uncertain inference of the human intelligence."

Says Professor Clifford: "Every molecule of matter possesses a piece of mind stuff," and Professor Haeckel asserts that all bodies are equally animated; "wherever there is corporeal matter there is mental power."

J. F. W. Herschel writes: "All that has been predicated of atoms, their attractions and repulsions, according to the primary laws of their being, only becomes intelligible when we assume the presence of Mind."

Lord Kelvin writes: "Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing it was the influence of a free Will, free Nature, and teaching us that all living things depend on one everlasting Creator and Ruler."

Mr. Huxley writes: "After all what do we know of this terrible matter except as the name for the unknown hypothetical cause of states of our own consciousness."

Dr. Moncure D. Conway of London, England, writes in a recently published article, "In 1859 I was present at a conversation between Emerson and Agassiz, — in whom, great as he was, the paternal Swiss pastor survived, and who, when the new star appeared, was, like the ancient shepherds, 'sore afraid.' He regarded this theory of Darwin's as atheistic. Emerson, who loved Agassiz, was greatly disappointed at his rejection of the discovery, and recalled to his mind his (Agassiz') early lectures, which had made so much of

Goethe's 'Metamorphoses of Plants,' and Oken's ideas, and the generalization of Buffon, who said: 'There is but one animal.' Agassiz answered, 'Yes, I have always believed in the ideal progression of forms, the gradation from lowest to highest, but to this materialistic development of one into another I cannot agree.' Emerson was going on to maintain that the material and the ideal were essentially one, but Agassiz became excited and troubled, and said, 'There we must differ.' Thereon, with his usual tact, Emerson changed the subject. As the two men sat there, the greatest men in America, parting on the subject nearest to both — one seeing atheism where the other saw a new gospel, — I, who listened silently, beheld a marvellous illustration of 'progressive and arrested development.' But I cannot help recognizing at this distance of time that the hereditary theistic instinct of Agassiz told true, in one sense, and the particular idea of diety in which he had been educated has not survived in the post-Darwinian world. A new religious statement has become necessary to adjust evolution to the spiritual consciousness, and that statement will also have to be evolved."

Christian Scientists, among them thousands of men and women of profound thought and deep intelligence, believe that the new religious statement needed to adjust the idea of evolution or spiritual progression to the spiritual consciousness of man, was formulated and scientifically enunciated by Mrs. Eddy in "Science and Health with Key to the Scriptures," in 1875, and as therein stated, is being daily demonstrated as both Christian and Scientific.

This idea that matter is a thing of thought, an externalization of the human mind, and not an entity or element having independent life apart from thought or mentality, is gaining ground very rapidly in the world of thinkers.

Medical Confirmations.

In the medical world the conspicuous drift in practice is toward Metaphysics. Less medicine and fewer poisons, more fresh air, travel, and mental diversion are being prescribed by doctors. In time there will be the restoration of healing to the orignal basis of Jesus' system, wherein moral and spiritual reform went hand in hand with physical healing. The widespread healing of Christian Science is phenomenal. Scientists affirm that their most pronounced results are in the cure of organic diseases, and that scores of physicians of both schools, trained nurses, and medical students put themselves under their care with successful results. Christian Science in its method and practice wholly differs from what is known as prayer and faith cure, suggestive therapeutics, mind cure, hypnotism, and animal magnetism. The first radical departure it makes is in its deduction as to causation. It teaches that all causation is mental, in the conscious or unconscious thought, and that in the realm of mentality must be fought all battles for health, holiness, and harmony for the race. It recognizes and appreciates the humanitarian effort and labor of all true-hearted physicians and surgeons, but at all times elevates the divine method of healing established by the Founder of the Christian Religion, which, as a rule, is not sought until all the means known to medical skill have failed.

Percentage of Healing.

The work of the Christian Scientists throughout the land can well be likened to a single hospital in one of our great cities that has been forced to receive all the incurable cases, all the instances that had proven failures in the other hospitals of that city; yet a large proportion of the people have demanded that the average of successful healing should be

as high as, if not higher than, the average of all other healing methods combined. When it is remembered that few people ever seek aid from Christian Science until after all medical methods to which they could in any way appeal have failed, it must be admitted that the percentage of successful healing is extraordinarily large, when it is stated on good authority that the average result in such cases is in the neighborhood of seventy-five per cent., and this percentage will be increased through a greater mastery and understanding of the therapeutical possibilities of the system.

E. W. Taylor, M. D., of Harvard University, while not a Christian Scientist, thus speaks of the system: "Should we, as some one has said of Homœopathy, regard the system of Christian Science and the doctrines included under its general head as one which modern medicine neither accepts nor finds it worth while to controvert? From a theoretical point of view an affirmative answer might well be made to these questions. Practically most of us have seen results of so positive a character that we are compelled to recognize them and to offer some sort of explanation, all the more from the fact that we doubt the theoretical basis of the doctrine. In its practical aspect, however, on the side of results, the doctrine demands recognition. Physicians in regular practice can afford neither to deny the fact nor to neglect its investigation. When we turn to the profession at large we find only the vaguest recognition of the effect of mind on body; we find no recognized method of practice in this field, no detailed knowledge of the effects of various intellectual and emotional states. When the last drug fails, then quite naturally, as the result of our ignorance rather than of our knowledge, the so-called moral treatment is instituted, naturally with but weak confidence in its results. In this way the mental element as a distinct and therapeutic

measure has always been pushed to the wall. Such neglect is certainly unscientific and therefore detrimental to the highest welfare and devolpment of medicine. More than this, it has led to other evils whose growth we have in our own time had a chance of observing."

A. A. Sulcer, M. D., of California, writes in the *San Francisco Call:* "Healing in the primitive church is misinterpreted by the material world to-day as it was misinterpreted in the time of the apostles. Instead of its being through the agency of a power supernaturally bestowed, it was through the understanding of an obviously natural principle which Jesus taught and demonstrated; a 'moral law of the universe' which 'cannot be changed or annulled.' Through an understanding of that principle it is being demonstrated every day that the power of healing has 'come down to us.' The 'gift of healing' was lost, not because it was specially granted for a special epoch and then denied to those of later times, but because the power of the ministry — the Christ power — was lost. Restore the one and the other is restored; separated, they cannot be. Neither can that power be denied without limiting one of the divinely given essential tests, not merely of the discipleship, but of 'them that believe.' It proved the truth and divinity of the 'message' then and it proves the divinity of the message now."

Dawn of a New Order.

Professor William James, M. D., of Harvard University, though not a Christian Scientist, says, in speaking of its healing: "Their facts are patent and startling, and anything that interferes with the multiplication of such facts and with our freest opportunity of observing and stating them will, I believe, be a public calamity."

Their good intentions in wrong practice will never save either physicians or patients from the limitations of material methods, and so long as spiritual ways and means and Christianly metaphysical practice are excluded from the sick-room and denied to the sufferer, so long will humanity remain in enforced slavery to conditions that Christianity rightly demonstrated not only can make unreal, but can annihilate. So with faces toward the Eastern horizon of the good new days, with confidence that progress is God's own law and the steady and sure unfolding of His infinite and exact plan, let us, as lovers of justice, liberty, human progress, and the religion of Jesus, give a more thoughtful consideration to all these signs of the times that so conspicuously and vividly prove that we are upon the threshold of a new order of things. Samuel Longfellow writes of the coming era truly when he sings: —

Oh, Sentinels, whose tread we heard
Through long hours when we could not see,
Pause now! exchange with cheer the word!
The unchanging watchword, Liberty!

Look backward; how much has been won!
Look round; how much is yet to win!
The watches of the night are done;
The watches of the day begin.

Religious Growth.

The growth of the Christian Science movement and of its Church, denominationally known as Church of Christ, Scientist, during the past year has been marked in all parts of America and in many foreign lands; especially in England, Germany, Italy, France, Norway, Sweden, South Africa and Japan. To-day the body reports 304 chartered churches, representing an increase of seventy-five churches for the year,

as against an increase of forty-four churches in 1897. Thus the movement shows a monthly organization of about six church societies.

Besides these chartered churches there are 111 regular established Sunday services. These services form the nucleus of new church organizations. There are eighty-five public Christian Science reading rooms, situated mostly in the larger cities of the country.

In 1895 there was finished and dedicated in the city of Boston, Mass., the Mother Church of the denomination, known as The First Church of Christ, Scientist. The edifice is one of the most beautiful in New England, and cost over $220,000. It was erected by the Christian Scientists of the world, as a testimonial of loving gratitude to the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy. Its local membership is now nearly thirteen hundred, and its general membership about thirteen thousand. All other churches are branches of this church, congregational in government, and individual and independent in the conduct of their own affairs, yet all accept the Tenets of the Mother Church. The relation of the branch churches to the Mother Church closely resembles that of the states of the Union to the general government. A remarkable system of church government has been thus instituted by Mrs. Eddy on the basis of Christian Science. The whole enrolled denominational church membership is conservatively put at seventy thousand, while the actual number of avowed adherents and church attendants will add to that number more than three hundred thousand in the United States and Canada. The increase in church attendance during the last year in some localities has been more than a hundred per cent. The active ministry of the body composed of official church Readers, missionaries, and healers, who devote their whole time to

the healing of the sick through the established methods of Christian Science, is being rapidly increased by the acquisition of trained nurses, surgeons, and physicians of high standing from both schools of *materia medica*, as well as by consecrated men and women from the walks of mercantile, social, religious, and literary life. At the present time some thirty American cities have Christian Science church buildings in course of erection. During the year 1898 the Christian Science Board of Education, with headquarters in Boston, Mass., has been established; also the Board of Lectureship of the Mother Church, composed of eleven official lecturers who reside in different parts of the United States. An extensive system of public lectures under the authority of this Board has been established; in some instances over five thousand persons have attended a single lecture. The lectureship is designed to correct popular misapprehensions concerning the religion and healing of Christian Science. A new Christian Science Weekly newspaper has been established during the present year in the city of Boston, and is under the editorship of the official editors of the monthly organ, the *Christian Science Journal*. A marked increase is reported in the circulation of the literature of the movement, especially the writings of Mary Baker Eddy, and the publications of the Christian Science Publishing Society of Boston.

The cardinal reasons given for the rapid spread of Christian Science are as follows: First, the restoration of the Christian healing of the Apostolic Church. Second, the establishment of Christianity upon a scientific and practically demonstrable basis. Third, the metaphysical and spiritual interpretation of Christ's teachings representing a general and world-wide reaction against materialism and externalism in religion.

Sunday Service.

A unique and interesting feature in the public services of the churches of this denomination throughout the world is the fact that every church, each Sunday in the year, has the same sermon. The sermons are arranged by a Bible Lesson Committee, appointed by The Christian Science Publishing Society of Boston, Mass. These sermons on selected subjects consist of references from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," which are read in each pulpit by two Readers, known as the First Reader and Second Reader, as a rule a man and a woman. The office of church Reader is a revival of an ancient Christian church office. The references elucidate the subject and text of the day's sermon, and are read alternately without comment by the Readers.

A most beautiful, instructive, and interesting discourse is thus evolved, and the practical and spiritual import of the Scriptural text is given to audiences which show much closer attention to this form of preaching and teaching than was ever observed under the old order which existed for a number of years in the denomination. Simplicity, and impersonal instruction are thus secured, and the dangers of listening to mere opinion and personal deductions averted.

The denomination has its own publishing house, No. 95 Falmouth Street, Boston, Mass. From this publishing house it issues a monthly organ known as *The Christian Science Journal*, which stands unique among the religious journals of the day. Tracts and other publications are also issued by the Society.

Wednesday Evening Meetings.

On Wednesday evenings in each week most of the Christian Science churches in the world hold what are known as the

Wednesday Evening Meetings, wherein the practical healing and reform work of Christian Science is presented. Those who have been led to the life of Soul through the system, as well as those who have been physically healed, present their testimony. These meetings do much toward disarming scepticism and convincing the public of the genuineness of the claims of Christian Science.

General Attitude of Christian Science.

The dedication of the massive and beautiful Christian Science Temple in the city of Chicago, on Sunday, November 14, 1897, renewedly called the attention of all sober thinkers and readers of the signs of the times to the serious contemplation of the religious movement which this great edifice represents. The event is one of universal significance to the Christian Scientists of the United States, Canada, England, and the other countries to which the faith has spread. The impressive gathering of the four great congregations, numbering over seven thousand persons, which filled to overflowing the vast auditorium at the dedicatory services, bears within itself an object-lesson to all students of modern religious, scientific, and medical history. The sober and deep earnestness of the people constituting these congregations, and the entire lack of the purely emotional element so often witnessed in the history of religions is strong evidence that something deeper than blind enthusiasm, or frail religious fervor, guided and governed the hundreds of earnest Christian Scientists who came from all parts of the United States and Canada, and some from far-off lands to participate in this interesting event.

Christian Science stands pre-eminently for the religion which heals the sick, reforms the sinner, demonstrates the naturalness of Divine Science, and unites in one threefold

system of Science, Theology, and Medicine the divine ways and means taught and demonstrated by the Founder of the Christian religion and practised by his followers during the first three centuries of its existence. It stands for a loftier citizenship, for all that is pure and ideal, elevating and uplifting, in art, literature, and philanthropy. It stands for sound morality, and the practicability of spiritual ways and means, here and now, in the affairs of men. It reaches the criminal in the mire of iniquity, with the same power and scientific force with which it heals a case of organic or functional disease, or interprets to the thinker the scientific meaning of the Scriptures, or the heavenly estate pictured by an Isaiah or a John.

Era of Progress and Expansion.

Christian Science is today a well established fact. We live in an era of progress, scientific development, and mental expansion. In the universe of Mind new worlds are being constantly discovered. The psychological unfolding of mentality is world-wide. Universal consciousness is throwing aside its swaddling clothes. The ghostly shapes of religious superstition, medical vagaries, and absurd and materialistic scientific speculations are fast being relegated to the realm of oblivion. Divine rationality, demonstrable religion, and scientific mental therapeutics are assuming their rightful place as the righteous rulers of this world. These forces are today the harbingers of that divine and spiritual understanding, which is destined to become the rightful possession of every man and woman who believes in the supremacy of Good as opposed to that of evil. Millions of deep thinkers in this era believe in the eternal power of Mind as Deity, in contradistinction to the now almost outgrown theory of theistic dualism; alias, the pantheistic doctrine of real mind and real

matter, as a real but secondary force. As one waking from a dream, the materialist asks, Is there any proof of spiritual life and a spiritual First Cause? The scholastic, turning with dazed thought from the countless theories of the school, asks, Can the idea of God be reduced to a science? Can man look for actual and positive proofs of the life spiritual here and now? asks the sceptic. The conservative thinker fears that progress and spiritual development involve the ignoring, or rejection of the truths enunciated by the prophets, seers, religious teachers, and holy fathers of past ages. The believer in drugs and material methods for the restoration of the sick and the healing of organic disease, is startled at the thought of giving up all material methods, and being called to rely wholly and without reservation upon the Divine Mind. The Christian Scientist answers these unfounded, though perhaps natural fears of our religious, social and medical workers with assurance born of facts, not fancy, and with decision born of physical and spiritual demonstration. Truth is always the "Ancient of Days." The central facts of life remain unchanged; but man, the idea of the infinite. Mind, advances and ascends.

"New occasions teach new duties,
Time makes ancient good uncouth,
They must upward still and onward
Who would keep abreast of Truth.
Lo, before us gleam her campfires,
We ourselves must pilgrims be,
Launch our Mayflower and steer boldly
Through the desperate winter's sea,
Nor attempt the future's portals
With the past's blood-rusted key."

Sociologic Aspects.

Christian Science stands in every community for pure government, social purity, honest popular elections, business

integrity, the purification of literature and journalism, and the elevation of the stage. Of the stage the eminent dramatic critic, William Winter, truly says: "Acting is a learned profession. The stage should be devoted to good plays, well acted, and to nothing else. The profession of acting is a learned profession and the utility of the stage as an intellectual force is not fully appreciated. . . . As the ideals of intellectual effort rise in the community the able and sincere actors will be encouraged and strengthened, and the stage will be ennobled."

Christian Science is of practical value to the architect, inasmuch as it intensifies what is known as the artistic temperament, enables him to rapidly, surely and correctly attain the ability to reproduce the great classical orders of the past, and acquire the religion, as well as the science and originality of art and architecture. It is of great value to the artist, painter and sculptor. It brings the mind into harmonious relationship with the divine Mind — the Principle of all beauty, symmetry, order, law, proportion, and design. It reveals to the musician a higher order of music, making technique, tone and execution unlabored, individual, idealic. It is of great value to teachers in the kindergarten, and in all schools where instruction is given to the mind of youth during its formative periods. Dealing at all times with mental causation, prenatal tendencies, traditional and temperamental bias, it makes easy many coveted results which have heretofore baffled our consecrated teachers and mothers.

In this review of the movement, in the brief sketch of its Founder, and in the deductions of the scientists, physicians, and thinkers will be seen the evidences of a common need, the need of demonstrable religion, Divine Science, and a higher system of mental therapeutics. In the words of a physician who has recently become an active adherent, "As

the morning sun lights up the mountain tops before the lower hills and plains ever feel its refulgent rays, so these truths were first got by the spiritual heights of a rare nature, but the lower hills and valleys are now feeling the beneficent influence of the rays which first lighted Rev. Mary Baker Eddy, and I do not feel like disputing the profoundest belief of Christian Scientists that it will yet illumine the entire human race."

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are greatly won, not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

APPENDIX.

MORAL FAULT AND DISEASE.

[From "Literature and Dogma," by Matthew Arnold.]

MEDICAL Science has never gauged,—never, perhaps, enough set itself to gauge,—the intimate connection between moral fault and disease. To what extent, or in how many cases what is called *illness* is due to moral springs having been used amiss, whether by being over-used or by not *being* used sufficiently, we hardly at all know, and we too little inquire. Certainly it is due to this very much more than we commonly think, and the more it is due to this, the more do moral therapeutics rise in possibility and importance. The bringer of light and happiness, the calmer and pacifier, or invigorator and stimulator, is one of the chiefest of doctors. Such a *doctor* was Jesus; such an operator, by an efficacious and real, though little observed, and little employed agency, upon what we, in the language of popular superstition, call the *unclean spirits*, but which are to be designated more literally and more correctly as the *uncleared*, *unpurified* spirits, which came raging and maddening before him. This, his own language shows, if we know how to read it, "What does it matter whether I say, Thy sins are forgiven thee; or whether I say, Arise and walk." And again, "Thou art made whole, sin no more, lest a worse thing befall thee." His reporters, we must remember, are men who saw thaumaturgy (wonder working) in all that Jesus did, and who saw in all sickness and disaster visitations from God, and they bend his lan-

guage accordingly. But indications enough remain to show the line of the Master, his perception of the large part of moral cause in many kinds of disease, and his method of addressing to this part his cure.

It would never have done indeed, to have men pronouncing right and left that this and that was a judgment, and how, and for what, and on whom. And so when the disciples, seeing an afflicted person, asked whether this man had done sin or his parents, Jesus checked them and said: "Neither the one nor the other, but that the works of God might be made manifest in him." Not the less clear is his own belief in the moral root of much physical disease, and in moral therapeutics; and it is important to note well the instances of miracles where this belief comes in. For the action of Jesus in these instances, however it may be amplified in the reports, was real; but it is not, therefore, as popular religion fancies, thaumaturgy,—it is not what people are fond of calling the supernatural, but what is better called the non-natural. It is, on the contrary, like the grace of Raphael or the grand style of Phidias, eminently natural; but it is above common, low-pitched nature; it is a line of nature not yet mastered or followed out.